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## THE CATHOLIC COLLEGE AND THE CATHOLIC MIND

Not infrequently it is remarked—"charged" would perhaps be the better word—that graduates of Catholic colleges are often unable to meet hostile criticisms of their religious beliefs and practices or are insufficiently prepared to explain them to others. A young man, say, has received his education in parochial schools, in a Catholic high school or academy, and finally in a Catholic college. Intellectually, such a one should be equipped to defend the faith, to answer objections and to maintain his position in the face of open criticism. More than that, he should have the will, energy and ability to spread his faith as well as to defend it, to be aggressive in the midst of indifference as well as defensive before attacks. Such determination and ability, it has been more than once remarked, are precisely what too many Catholic college men lack. They are held to be unable to meet the modern world, its ways of action, thought and utterance, and to give full and correct expression of their own faith and thought. The conclusion, made explicit or left to be drawn, is that there is something wrong with Catholic education, and especially with Catholic college education. Somewhere, perhaps throughout the entire system, there may be a great vitiating flaw that is responsible for this impotence of intellect and will in a situation where their powers are most needed.

Like most objections to things human, this criticism is in part only too true. Yet for all its partial truth it is essentially unconsidered and unwarranted because it does not take account of all the facts that conspire to produce a unique and intricate situation. The criticism exemplifies the common human fallacy of attempting to assign a single immediate and sufficient cause to a given effect, whereas reality, especially where human beings

are concerned, is too rich and varied to be subject to any such simplification. A graduate of a Catholic college, just emerged from youth into manhood, is suddenly transported into an almost completely different world. He is unable to give full and final answer to all the objections that may be proposed by skeptical pagans and Jews, or, perhaps as often, by skeptical Protestants and Catholics. It is regrettable that he cannot always give instant and invincible answers to all the thousand and one difficulties that he may meet. Yet when he is unable to do so, is it so simple a matter as the direct and culpable result of a single cause? Is it a matter of personal failure, responsibility and blame at all? May it not be a sign of something that goes beyond mere methods of instruction and study and rests in the heart of the Catholic religion and at the base of Catholic life itself?

Consider. In our time, the educated Catholic, if he is really "to know his religion," as the consecrated phrase puts it, and thus to be ready to meet all the countless objections that may be put to him, must be more literal and ambitious than Bacon himself in taking all knowledge as his province. He must know dogmatic theology with all its various divisions and tracts. He must know moral theology, and not it alone but something also of the principles and practices of casuistry. He must be a philosopher, able to give an exposition and defense of his solutions of the perennial problems of metaphysics, cosmology, theodicy, epistemology and ethics. His philosophic tenets are those of Plato and Aristotle, of Saint Augustine and Saint Thomas. They are the teachings, in other words, of the greatest of philosophers, and merely for that reason, if for no other, they are not the easiest doctrines to grasp and communicate to others. To a knowledge of his own system he must add a knowledge of other systems as well, if he is to meet objections drawn from them. Thus for the modern educated Catholic it is not enough to know the traditional ethic and moral and ascetic theology of sex; he must also be acquainted with the teachings, for instance, of Sigmund Freud, Havelock Ellis and Bertrand Russell. Liturgy, canon law, something at least of mystical theology—these, too, have their claims on his knowledge. History, science, economic doctrines, political and sociological theories—all these must of right be studied by the modern

Catholic, for they all have their direct and immediate references to his religious faith. It is significant that Bacon at the end of the sixteenth century spoke of taking all knowledge as his "province." His fields were nothing if not provincial in comparison with the imperial, the cosmic, reaches that the modern educated Catholic is expected to explore and conquer.

The reasons in history for this emphasis upon the apologetic, with its accompanying demand that the educated Catholic be above all an apologist, are familiar. For the past four hundred years the Church has been on the defensive. What Ralph Adams Cram has called "the three R's" of the modern world—Renaissance, Reformation and Revolution—launched their several attacks upon almost every Catholic belief, practice and institution. Against such attacks defenses had to be raised so quickly and so constantly that a leading place in the Church's educational program was necessarily given to preparation for defensive warfare. Such warfare was not lessened when the forces of Renaissance, Reformation and Revolution exhausted themselves. In their stead and partly as their fruition arose modern science, and it was inevitable that conflicts real or apparent, should result between the fixed doctrines of the Church and the constantly changing stream of scientific theories. More than this, the entire spirit and method of modern scientific thought have been essentially critical and analytic and there has been no possibility of escape by the Church's doctrine from the universal processes of criticism and analysis with their attendant occasions for controversy. Finally, in addition to such abstract realities as methods, spirits and doctrines, there have been the countless men and women who have made their *ex professo* personal attacks upon the Church and everything connected with it. So universal, so varied, so continuous and so penetrating have been these attacks that some of them have even become matters of internal controversy as well as points of argument between Catholic and non-Catholic. Thus, to give an instance that is minor, even trivial, it has been known for Catholics as well as others to find a sinister theological and moral meaning in the fact that certain political machines are largely manned by what are called "practical Catholics." Is it any wonder that apologetics have been stressed in Catholic education even at the cost

of other things that are deeper, more abiding and more important?

The Catholic presents no exception to the rule that in our times an educated man must know everything about something and something about everything. Yet it is certainly not according to the mind and nature of the Church that Catholics of today, "to know their religion," should bear all the burden of knowledge that the modern situation seems to make their duty. It is the need and hope of the Church now as in the past to produce specialists who are able and ready to defend its dogmas and advance its claims in specific fields of thought and action. Now as in the fifth century the Church strives to produce the author of a *Contra Faustum Manichaeum* and a *Contra Academicos*. In the twentieth century as in the thirteenth it hopes to produce one who has the ability and will write a *Summa contra Gentes*. But no more now than in the fifth and thirteenth centuries is it in the Church's hope or to its advantage to give issue to a race or even a class of Augustines or Aquinases. Divinely founded and endowed, it is not the essential teaching function of the Church to transform all, or even any large part, of the human beings confided to its care into a sect of apologetes. Rather is it the Church's high and essential purpose to give to all its subjects a view of life and a way of life. With divine authority it strives to give to the most as well as to the least educated of its members the mind and the will to see life steadily and to see it whole, and this in a deeper and truer sense than any ever dreamed of by Sophocles or Mathew Arnold.

In marked contrast to this essential purpose of the Church to give to all men an inclusive and energizing view and way of life are the almost necessary tendencies of an over-emphasis upon the merely apologetic. These several tendencies are towards the diverse conditions that Father Erich Przywara in a remarkable article once called "defensive," "critical," "compromising" and "adaptive" Catholicisms.<sup>1</sup> In the case of our own efforts for higher education the tendency towards a purely defensive Catholicism is most obvious and of most immediate danger. The dangers of this purely defensive Catholicism lie in its incomplete character and in its false contention, expressed more

<sup>1</sup> Rev. Erich Przywara, S.J., *Catholicism Today: the Situation and the Challenge*. THE CATHOLIC EDUCATIONAL REVIEW, March, 1931.



vividly by negative facts than by any actual words or deeds, that merely to secure what we possess as individuals and as a group is the fulfilment of Catholic duty in modern times. Its dangers arise, to quote Father Przywara again, from a "fear of (secret) unbelief," which is only passively defensive because it recoils from the true daring required by belief." In its extreme form such defensive Catholicism is almost sectarian, an almost open acceptance of an attitude that is both logically and theologically impossible for the genuine Catholic. For it involves the thought that the Church should content itself with being but a part among parts, that it should preserve what it already possesses but make no serious effort to gain anything more, that it should adapt itself as best it can to new events but not arouse itself to mould and direct them, that it should give over its duty of teaching all nations, including our own, and give up its final goal of universal dominion over the minds and hearts of men.

The dangers arising from this almost sectarian spirit of defensive or, as it may also be called, apologetic Catholicism, are not fanciful. They are real and working and they come from the facts that have already been stated. In its complete form apologetic Catholicism expects the ordinary Catholic to bear an intolerable burden of knowledge and to possess an impossible dialectic skill. Much more does it expect the Catholic college graduate to bear this burden. It expects this because it is at heart content that the universal Church should accept an anomalous and unnatural position in the modern world, and in being so content it effectively presents the Church in a false and incomplete way as merely one institution among many. Such an interpretation of the Church's character is, of course, no more tenable today than it was in the first or the thirteenth centuries, nor will it find any formal defenders. But it is nevertheless the logical outcome of a mere apologetic Catholicism, and for such Catholicism there is only one answer. That is the answer of an integral Catholicism that brings with it, among other things in both the natural and supernatural orders, a knowledge of the true nature of the Church, an intuition of the profounder meanings of its doctrines and the will both to live the Catholic life and to communicate it to others. To transmit this integral Catholicism must be the aim of every Catholic

educational agency and especially of those that are called "higher"—the seminary, the university and the college.

In its attempts to produce men and women possessed of and informed by this integral Catholicism, the college cannot be content with mere compromises and makeshifts. Its duty is not fulfilled by a perfunctory and grudging admission of religion as one element in its curriculum and the easy allotment of one or two hours to various religion courses with imposingly technical titles. Nor does the first duty of the Catholic college lie in the negative process of keeping doctrines contrary to Catholic belief and practice from being taught in non-religious courses. Even if religion courses are provided and even if the other courses contain no source of positive danger, the duty of the Catholic college is forgotten and unfulfilled if the college allows itself to become completely secularized in the content of its teaching, in its cultural concerns, in its extra-curricular interests and activities and in its general way of life. There is no possibility of the Catholic college hovering like Mahomet's coffin between heaven and earth, part secular and part Catholic. Trying to be such, it will fail most abjectly in whatever half-measures it takes to realize its own essential character and attain its primary ends. It is only by an integral and integrating Catholicism in the college itself, in its life and spirit and atmosphere, and in the lives and thoughts and activities of its faculty, that this same integral and integrating Catholicism can be transmitted to the students for whom the college exists. It is within college walls and in college years that the very type and ideal of Catholic life should have their beginning for the educated Catholic.

Since what is indicated here is Catholic life, it cannot be confined to any single part or place of the college, nor does it begin or end there. Yet there is one place in the college where this Catholic life should show itself intellectually with an especial vigor and vividness, and that is in the classes in religion. Often these classes provide illustrations of another variety of the fallacy of over-simplification that has already been mentioned. Fond of talking about the depth and richness of Catholic truth, we too frequently proceed to express that truth in its lowest and most atomic terms. For such simplifications there are obvious needs and occasions, as in the case of children but there are greater occasions and needs for fuller and more mature statements of

Catholic truth. As Dean Gauss of Princeton has said, the cry of the modern college man is, "Treat us like men!" and in the religion class as elsewhere on the campus the things of childhood ought to give place to those of a man. It is in the college course in religion, if ever in education and life, that attempts should be made to grasp and express not the bare essentials of Catholic doctrine but rather its deepest and fullest meaning. For Catholic men and women who are nearing the end of their formal education there is need not for the simplicities of the catechetical hornbook and primer of apologetics but for the best and highest and most moving things in the Church's theology and philosophy.

The most direct and in effect the only way in which the college student can learn to know these best and most moving things is by reading them in their most complete and authoritative expressions. John Erskine once remarked that the practice of the entire American college system is based on the theory that the students cannot read, and it may be added that nowhere has this theory been put into more rigorous practice than in our own religion courses. There is more than one graduate of a Catholic college who can look back over his college career and search in vain for a single instance in his classes in religion where books other than the text itself were assigned to be read. As a result there were countless wasted hours and an almost complete lack of stimulation and development in the intellectual appreciation of Catholic truth. It was not that there was a lack of ability or inclination to read the great Catholic authors both ancient and modern. It was simply that through lack of direction, advice and encouragement these writers were names or even less, or at most were known only through a reference or a quotation, a poem or a stray essay. And the most unforgivable part of the whole bleak situation in years past was that the best students, when left to themselves, turned indiscriminately to men like Wells and Shaw, Schopenhauer and Nietzsche and Anatole France; just as at present the best students, when left undirected and unadvised, turn indiscriminately to the dissolving pages of Bertrand Russell and Eugene O'Neill, Aldous Huxley and Noel Coward, Havelock Ellis and Sigmund Freud. The waste that springs from the conviction that students cannot read is not only of time but as well of the minds, and ultimately of the efforts

and complete loyalty, of those in whom should lie the Church's highest hopes.

"Give them big ideas," according to Father Joseph Rickaby, was the advice offered by an archbishop "to one still young and inexperienced, who was about to enter upon the spiritual charge of Church students."<sup>2</sup> It is precisely such ideas that Catholic college students as well as seminarians must be given and must acquire for themselves. Big ideas are genuinely Catholic ideas, ideas that are universal and eternal in their meaning. They have been drawn from the depths of divine revelation, from the history of a divine institution in twenty centuries and in every land, and from the reflective experience of sages who were also saints. These are the ideas that have been given expression by fathers of the Church, by medieval philosophers, by men of the Renaissance, of the Grand Century and of these latter centuries as well, for the springs of Catholic thought and utterance have never run dry. And whether these big ideas are found on the pages of Augustine of Hippo or Thomas of Aquin, of Thomas More or Blaise Pascal, of Newman or Karl Adam, they can be grasped by men of today and become principles that will dominate their thinking and give force and direction to their decisions and actions. To read of the best that has been thought and done and thus to become aware of what the Church is and what it stands for, of what it has done in the past and what it faces today—to read of all this in the words of those who can write of it with the dignity of authority is an indispensable means to the development of the completely Catholic mind. For these Catholic ideas are what their name really means, universal mental forms by which and in which particular things and events can be known and understood.

If it is the goal of the Catholic college "to send forth men and women informed by a Catholic philosophy of life, an intellectualism not rigid, cold and sterile but completely Catholic and therefore warm, vital and fruitful,"<sup>3</sup> the college must concern itself most urgently with its more gifted students. It is in them, with their resources of intellect and will, that leaders are to be found and developed. Hence it is by them and by the intellectual and

<sup>2</sup> Rev. Joseph Rickaby, *An Old Man's Jottings*, p. 7. London, 1925.

<sup>3</sup> Rev. John K. Ryan, *The Goal of a Catholic College Education*. THE CATHOLIC EDUCATIONAL REVIEW, January, 1934.

cultural attainments of which they are capable, and not by the mediocre and the inferior students, that standards are to be set. To do otherwise, to be satisfied with simplifications and understatements and the bare minimum suited to the poorest, instead of the maximum and optimum attainable by the best, is to continue that tragic waste of which the past is so guilty. For now as in the past we have been given students of great talents as well as of great devotion to their religion. Given such students, the Catholic college has the strict duty of fashioning in them Catholic minds that are able to see the world and life and the present thoughts and deeds of men in the white light of eternal truth. For such Catholic minds with their ability to interpret, integrate and synthesize, the apologetic problem is what it should be, something secondary and subsidiary. For them a thousand difficulties do not make a doubt, because they are not mere apologetic Catholics trying to accept and compromise with an alien order. Seeing life *sub specie aeternitatis* and conscious of the essential strength and certainty that come from this integrating and searching view of life, they are able to take their place in the modern world and yet rise above it.

Particularly in an age such as this is it imperative that the Catholic college strive to inform its best students with a completely Catholic philosophy of life. Such students so informed will have a better perception of the true nature of the Church and of the true meaning of the present chapter in human history. Being not merely adaptive or apologetic Catholics, they will see that it is the character and office of their faith to dominate and direct rather than to accept and compromise with existing conditions. They will not fail to see that our present era is one of the great critical periods in history, when the race is turning to new directions and towards new objectives. They will see that these new directions are not determined by blind chance or inexorable law, but by human leaders, men and women who have conceived, however obscurely, certain objectives and are working towards them. Finally, they will have the light to see that they themselves have the ability and the duty of leadership, that it is their part and within their power not merely to accept and adapt but rather to change and direct. In the place of the poor and often futile measures of an apologism that savors almost of defeatism, the completely Catholic mind has to offer the hope



of constructive and creative efforts in behalf of a distracted and driven humanity.

Not for a moment can one fail to see how difficult to fulfill is the Catholic college's duty of producing educated Catholics who will have the ability and determination to be instruments in the Church's long task of reformation and reconstruction. That is a task for heroes and the Catholic college will have no part in fashioning such men and women if it is willing to minimize and hurry over the tremendous, the glorious, the ancient and ever-new truths of Catholic belief and practice, and give in their place some shabby compromise or shoddy novelty. "Or what man is there among you, of whom if his son shall seek bread, will he reach him a stone? Or if he shall ask him a fish, will he reach him a serpent?" Intellectually as well as morally and spiritually it is the goal of the Catholic college to produce "the truth scribe instructed in the kingdom of heaven," one who can live the old faith in a new world, one who will bring forth "out of his treasure new things and old." Today, as never before, is the true scribe needed to take his effective part in our epic time. Only by striving to train him and to endow his mind from the treasurehouse of high Catholic thought can the Catholic college achieve its purpose and realize its essential character.

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## RESEARCH PROBLEMS IN THE HISTORY OF CATHOLIC EDUCATION IN THE UNITED STATES

A rather casual acquaintance with educational research that has been carried on in recent years leads to the impression that the history of education is receiving but scant attention. Closer observation indicates that perhaps no phase of educational investigation is being so much neglected. Monroe found<sup>1</sup> that of a total of 3,061 masters' and doctors' theses in education reported for two years, 1925-27, only 6.7 per cent of the titles were classified under the heading of educational history and biography. A later report<sup>2</sup> contains even smaller percentages in this field of study. For the year 1927-28, educational history and biography claimed but 1.91 per cent of all the studies; for 1928-29, 2.19 per cent; for 1929-30, 1.5 per cent; and for 1930-31, it constituted only 2.38 per cent of all the researches made.

The disinclination of research workers to take problems in the history of education may be but one aspect of the general disesteem in which the field as a whole is held. There can be no doubt that history of education has suffered, as a professional subject, at the hands of the more recent additions in the preparation of teachers. The seemingly phenomenal success that attended the application of the experimental method to problems of education has resulted in the popularizing of "scientific" courses in education. This, together with the prevalent demand for *ad hoc* courses, leaves history of education high and dry. Five causes have been recently suggested<sup>3</sup> for the general disesteem of the subject: first, the brief professional preparation of the teachers does not allow them to appreciate its values; second, the field has been neglected by historians; third, it has been unsatisfactorily written by persons ignorant of historical technique; fourth, it has been poorly taught by methods that have been unhistorical; and fifth, there has been no agreement among the writers in the field as to what history of education is.

This analysis appears to strike at some fundamental weak-

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<sup>1</sup> Monroe, Walter S. "Titles of Masters' and Doctors' Theses in Education," October 15, 1925-October 15, 1927; University of Illinois, April, 1928.

<sup>2</sup> United States Office of Education Bulletin (1932) No. 16, Bibliography of Research Studies in Education, 1930-1931, pp. xii-xiii.

<sup>3</sup> Wesley, Edgar B. "Lo, the Poor History of Education." *School and Society*, 37:619-621, May 13, 1932.

nesses in the teaching of an undergraduate course in the history of education. Each of these causes could be illustrated many times. But several of them could be applied to other courses in the curriculum equally well, in so far as they apply to the matter of poor methods of teaching and poor textbooks. To them could be added a sixth possible cause, the one under consideration here; namely, the neglect of research in the field. If fresh, new points of view were put to play on old data, the complexion of the history of education would appreciably change. If, as has so often been stated, each generation of a people must rewrite its own history, it is as true of educational history as of political, or social, or religious, or any other institutional development. And that means research, and reinterpretation based on research.

If there can be some plausible explanation for the neglect of American educational history as a whole, on the basis that many phases of it are exhausted and have been this long time, such an explanation would surely not apply to the history of Catholic education in this country. One could stake out a phase of this field almost anywhere at any time and be on virgin soil. It is rich in possibilities because so much is untouched. We know fairly well the story of elementary schools under Catholic auspices in the United States; beyond this we cannot assert much. To illustrate, we could quickly select five large divisions that are practically unknown at the present time: secondary education; higher education; educational biography; educational theories and philosophy; and educational methods. An examination of the first of these will indicate the problems that are involved. A similar examination might be made for each of the remaining problems.

The field of secondary education must be broken up into a number of subdivisions. The following will be suggestive of others.

1. The scope of secondary education
  - (a) The ages of pupils included in this division
  - (b) The subjects studied
  - (c) The extension of secondary education downward and upward, in the junior high school and the junior college movements
2. Chronology of secondary schools
3. Causes for expansion of secondary schools

4. Geographical distribution of secondary schools
5. Statistical treatment of secondary schools
6. The relations of secondary and higher institutions
7. Methods of teaching in secondary schools
8. The results of secondary education
9. Comparative study of Catholic and non-Catholic secondary schools, as to
  - (a) Numbers
  - (b) Types
  - (c) Curricula
10. The development of secondary education previous to the high school movement.

Each of these problems, if treated historically, would extend our acquaintance with secondary education so that knowledge would largely displace ignorance and our interpretations would be considerably modified.

Certainly all of these and similar problems will never be solved, largely because of the absence of data. But many of them will lend themselves to fairly adequate historical treatment. Extreme caution, however, must be observed; there is very likely to be found some unique element in Catholic education that places it outside generalizations that may be applied to other types of education. For example, the general development of secondary education has been said to have passed through three stages: (1) the Latin grammar school; (2) the academy; and (3) the high school. But it would probably be true to say that, with the exception of the Jesuit schools, Catholic secondary education has never passed through the first step, and at present represents both the second and the third stages. Whereas the term "academy" has nearly disappeared from non-Catholic schools, it is still commonly used to designate Catholic secondary institutions.

The time factor is important, also. For the non-Catholic academies, the period of their greatest development was from 1820 to 1830,<sup>4</sup> but this was probably the period of the beginning of the Catholic academy. This statement, however, is made on the basis solely of general knowledge; the subject needs investigation of a statistical nature. The inability to make an unqualified statement in this connection is specific evidence of the lack of proper treatment of the topic.

<sup>4</sup>Cubberly, E. P. "Public Education in the United States." Boston: Houghton, Mifflin, 1919, p. 186.

It is doubtful, finally, if the Catholic academies could fall in the classification usually given to these schools as a group. Cubberly states <sup>5</sup> that "The most characteristic features of these academies were their semi-public control, their broadened curriculum and religious purpose, and the extension of their instruction to girls." It is quite evident that this cannot be taken as representative of the Catholic academies either of the earlier days or of the present. Only in rare instances would there be semi-public control; there probably was and is a broad curriculum, but a "broadened" religious purpose to Cubberly means one that was "kept free from the doctrines of any particular church," which surely would not apply to Catholic academies; and finally, the education of girls had occupied the attention of Catholic educators before the flowering period of the academies. From 1799, the founding of the Visitation Academy in Georgetown, and 1809, the beginning of Mother Seton's community, and 1812, that of the Sisters of Loretto, the education of girls in Catholic schools was placed on a secure foundation. While it is true that much of their teaching was elementary in character, there was some introduction of secondary instruction likewise. It came rather independently, not as a result of the extension of educational opportunities by a school that was primarily for boys.

In place of the outstanding characteristics of the academies that are given by Cubberly, perhaps the following three could be made for those that are Catholic: first, they are primarily for girls; second, they are non-parochial and private; and third, they are institutions offering the advantages of boarding-school life. The justification for these generalizations is found in an examination of academy data as given in the latest Catholic school directory. <sup>6</sup> Selecting only those having an enrollment of 80 or more pupils, a total of 212 institutions including the word "academy" in their names is found. Of these, 151 are for girls only, 34 are for girls and boys, and 27 are for boys only. Also, 124 of the total number are found to be boarding schools. It is impossible to tell accurately from the data given the status of these schools, whether they are parochial, diocesan or private

<sup>5</sup> *Ibid.*

<sup>6</sup> Directory of Catholic Colleges and Schools, 1932-33. National Catholic Welfare Conference, Department of Education, Washington, D. C., 1932, pp. 115-183.



schools, but familiarity with a great many of the names would suggest that the majority are private ventures. There are, however, a number of instances where this term is applied to regular parochial or central schools that would more generally be called high schools. Now, this bit of evidence tells nothing about the historical development of academies, but it does provide a lead that might interestingly be followed and treated historically. Only such historical research could determine if the three generalizations given above have been true over a long period of time, or if they are true only of the present status of secondary schools.

It is quite evident, therefore, that the usual descriptive terms that are employed in the history of American education fail to present an accurate picture of Catholic educational efforts in this country. It seems perfectly fair to say that the brief analysis of the problems involved in studying the historical development of secondary education could be just as well applied to the other large divisions of the field previously given. Here, then, is an opportunity for the historically minded research worker in Catholic education.

If the paucity of research studies being undertaken in the history of Catholic education is evident, almost equally so is the unsatisfactory quality of those that are done. For this, all censure must not be levelled against the students; many of the weaknesses are but the reflection of conditions beyond the control of single individuals, and some are beyond the control of anyone. In many phases of the work it is due to the almost complete absence of any reliable documents and data. The summaries given in the Catholic Directories, for example, must always be used with considerable caution, and in some cases cannot be used at all. When classifications of schools are given such as "colleges for boys" and "academies for girls" there is certain to be such an overlapping of terms that any one chosen may have a wide variety of meanings. Great care must be exercised in using material concerning the dates of founding of schools. One recent study<sup>7</sup> lists 14 Catholic colleges and universities founded prior

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<sup>7</sup> Tewksbury, Donald. "The Founding of American Colleges and Universities Before the Civil War." Teachers College Contributions to Education No. 543, Columbia University, New York, 1932, pp. 129-30.

to the Civil War, whereas another summary<sup>\*</sup> includes 43 founded before that time. The difference is due largely to differences in the definition of "founding." In one case it means the date when the institution received a charter from the State to grant degrees; in the other, it means, probably, when teaching began. Since about 1870 the publications of the United States Office of Education have given considerable attention to Catholic and other non-public schools. But the statistics found in these reports are, in some instances, so unreliable that they are practically worthless. The difficulty arises not from any unscientific statistical treatment of data received, but largely from the fact that the data are far too meager to tell a true story. Fortunately, the statistical interpretation of recent Catholic education has been on a sound basis since 1915, when the N. C. E. A. conducted its first survey. Later that work was taken over by the Department of Education of the N. C. W. C. The wanton disregard of the necessity of preserving complete records of important features of school work, that was characteristic of an earlier day, is happily passing.

Granted, however, that this is a more or less constant evil with which the historian has to contend, there yet remain weaknesses that can be remedied. A possible approach to the improvement of this type of research may be made in the form of the following four criteria:

1. The subject for investigation must be significant and well defined.
  2. The organization must be true to the canons of good history writing.
  3. Proper interpretation must accompany the recording of pertinent facts.
  4. The social, political, religious, and economic setting of educational history must be clarified.
- A few words of explanation of each of these may not be inappropriate.

1. Wesley suggested in the reference previously cited<sup>\*</sup> that one of the causes for the present sad fate of the history of education lies in the fact that the field has never been satisfactorily defined. This affects the researcher also. At times, the definition

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<sup>\*</sup> Butsch, R. L. C. "Catholic Higher Institutions of Learning." *Catholic School Journal*, 32:337-39, November, 1932.

<sup>\*</sup> Wesley, Edgar B. *Loc. cit.*, p. 620.

has been made so broad as to be practically synonymous with the history of civilization; at other times, it is so narrowly conceived as to include merely the institutions of education, the schools, properly speaking. It is the latter definition which seems to be uppermost in the minds of workers in Catholic education, or, in fact, the general educational development in the United States. The smaller the field, the narrower the problem, the greater the danger is that it will become a boring process like the work of the bookworm. A medium must be struck somewhere between the two extremes given, so that education becomes not only the record of schools built, but also the feelings and the thoughts and the motives of the builders and of the teachers. Not only were there schools, but why were there, and what were they like, are all questions to be given concern by the historian.

The problem chosen must also be significant in the sense that it has more than local application. If it is a study of local conditions, the implications of its wider significance must be brought out. "The early history of education in Calloway County, Missouri, would hardly be a good dissertation topic."<sup>10</sup> That this standard is not universally accepted is evident from the fact that approximately one-fourth of all the doctors' and masters' dissertations in educational history and biography for the year 1930-1931 are concerned with the history of a single school, or with local or county institutions. The wider significances would have to be brought out in such studies as the "History of St. Benedict's College," "A History of South Dakota State College 1881-1931," "A History of Borden Institute" or "Evolution and Development of the Office of Superintendent of Schools, Westchester County, New York." Religious frequently have an opportunity to work on a history of their community's educational activities, in which they may do very fine service, but their constant temptation is to treat their subject purely locally. To state baldly that one year saw the erection of a certain number of schools, and the next year, so many more becomes a process more of addition than historical research. It becomes necessary to put such figures in relation to others of the same period of time, or figures that describe other types of schools.

<sup>10</sup> Symonds, Percival T. "Characteristics of a Good Dissertation in Education." *Teachers' College Record*, 34:320, January, 1933.

2. The organization must be true to the canons of good history writing. Here the greatest weakness is to attach an undue importance to mere chronology. A century, a half-century or less is merely a division of time calculated by the calendar. To divide the history of a movement or of an institution merely by chronological division is to render an historical writing arid of interest, as well as to make it unhistorical. If an historical division is used, it must have its basis in something fundamental and must characterize the development that occurred. A frequent violation (other than that of time) is found, for example, in the history of a university where the chapter headings are given the names of the presidents then in office in the school. Such a procedure fails to center attention on any significant characteristic development that took place. One of the finest examples of good division in history writing is found in a recent "best-seller."<sup>11</sup> A comparison of the chapter headings in this with the more traditional form will prove enlightening. It is not expected that everyone will have the artistic sense of Mr. Adams, but some approximation to this kind of organization might be attempted by anyone interested in writing the results of historical research. If it be asserted that such terminology as he uses is poetical rather than historical, it may be answered that it is unfortunate that sound "scholarship" so frequently destroys all imaginative power in an individual. "Academic brick counting" is not the goal of the researcher who should also be somewhat of an artist.

3. Proper interpretation must accompany the recording of facts. The work of the historian is broader than that of the chronicler. He places judgment on the facts he unearths. He gives a place of prominence to some, and a place of less prominence to others. He evaluates as well as states. If one discovers that the enrollment in colleges increased 50 per cent over a period of fifteen years, the value of that fact is increased by comparing such a fifteen-year period with similar periods before and since, and also by showing the causes and results of such an increase. Such an interpretation, however, must be made in accord with the facts; it must flow from them, not be imposed on them. One must not follow the method of one student who, after writing

<sup>11</sup> Adams, James Truslow. "The Epic of America." Boston: Little, Brown & Co., 1931.

an account of the schools of her community, was asked to interpret this development in terms of Catholic principles of education. She did this by culling certain principles from several sources and then wrote a paragraph or two on each. The interpretation must be woven into the narrative, not appended to it.

4. The social, political, religious, and economic setting of educational history must be clarified. It would seem in some writings in the history of education that the historian has adopted the device of the classical economist. In place of the mythical economic man he has put up the equally mythical "educational man." A famous teacher of history once said that his greatest difficulty was to get his students to realize that the events of history did not take place in the moon. Some historians of education seem to think that educational happenings took place somewhere equally as uninhabited as the moon.

People do not live in logic-tight compartments, one labelled economics, one religion, and one education. These interpenetrate and are interdependent. The educational phase is affected by and in turn affects each other phase of our institutional life. Historical causation cannot be properly understood unless there is some success in seeing history steadily and seeing it whole.

The ideal here established for research in the history of American Catholic education cannot be attained in treating every possible topic. Many of these problems should be discouraged by directors of research. There are a sufficient number of significant problems that can be undertaken in harmony with these standards to make it unnecessary to waste time on relatively unimportant subjects. This brief paper has achieved its purpose if it has done three things: (1) discouraged certain types of undesirable research; (2) encouraged other desirable kinds; and (3) provided a few means of checking researches finished or contemplated.

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## THE VOCABULARY OF PRIMARY READING<sup>1</sup>

The two fundamental issues of primary reading instruction are the problems of the vocabulary to be taught and the method to be employed. The two questions are closely related for the organization of the materials of reading necessarily affects the method of teaching. The success of any program of reading instruction depends on many factors and conditions which affect the difficulty of the learning task. One of the most important of these includes the identity of the words and the frequency of their repetition. The presentation of the words is one of the essential features of the method employed although the method as a whole includes much more than any technique of word presentation. It would be difficult to overemphasize the importance of these two issues in the teaching of reading. Even the most highly perfected method will prove unsuccessful unless the materials of instruction are adapted to the maturity and experiences of the children. In the same way, a well-constructed reading vocabulary will not diminish the necessity of suitable techniques of instruction. The importance of these two basic questions has attracted a large amount of research, but even at the present time there is a great deal of evidence to show that the results of scientific inquiry have not received the recognition that they deserve and which the necessities of the problem warrant. First grade reading materials contain large numbers of difficult words and fail to provide for some of the essential conditions of learning. These deficiencies in turn impose limitations on the method of instruction which in itself is not always well adapted to the type of learning which reading involves. It is not intended to imply that a well chosen vocabulary properly taught will banish all obstacles from the teaching of reading but it is insisted that these two problems are the fundamental issues. Many of the difficulties encountered by teachers of first grade reading arise from limitations of the vocabulary and from a method of teaching that is based on a faulty notion of the task with which the learners are confronted.

The more or less immediate result of failure to solve the basic problems is the necessity of resorting to various supplementary

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<sup>1</sup> This is the first of a series of articles on the teaching of reading. The second will be published in an early issue of the CATHOLIC EDUCATIONAL REVIEW.

devices whose contribution to progress in reading may easily be challenged. Some of these are employed because of a misconception of what reading consists of. Others represent the traces of methods of instruction which have been largely abandoned. Still others are nothing more than devices invented and popularized from commercial motives. The teaching of reading is one of the most difficult tasks confronting teachers. Some of the difficulties are inherent. There is no fortunate combination of materials and method which will guarantee fluent and accurate reading but some of the difficulties that are encountered are due to extraneous conditions that can be improved. The importance of reading should be readily recognized on account of the part it plays in daily life and in the learning of other school subjects. Later progress in reading is necessarily dependent on the foundation that is laid. It has been said that various methods of teaching reading are only different paths to the same goal, but there is little justification for such a belief and much to indicate that the destination reached varies as much as the route taken.

The concern of the present article is with the vocabulary of primary reading. This phase of the general problem has received a great deal of attention in recent years, but some of the basic questions remain unanswered. Much research has been devoted to the identification of the most commonly occurring words, and this work is clearly reflected in the emphasis placed upon the vocabulary of school textbooks. However, many books in current usage conform very poorly to the criteria emanating from the results of scientific investigations. Two phases of the vocabulary problem are the selection of the words to be taught and their distribution in primary reading instruction. The first of these questions appears to have been answered adequately for present needs, but very little has been accomplished in the matter of defining the proper distribution of the words in the basal and supplementary readers for the first and second grades.

Every pertinent consideration indicates that the words taught in the beginning stages of reading instruction should be the most important words. The limits of learning are defined both by the capacities of the pupils and the opportunities available. To include words of lesser importance is to exclude some of greater value. There is no real disagreement with these principles, and violations must be explained by other factors. It is

an easily verified fact that many readers do contain significant numbers of unimportant words and omit many words that occur very frequently in other sources. The importance of a word is ordinarily measured by its frequency. Words that occur frequently are certainly important, but there are other words whose importance exceeds their frequency. The best available word list for use in the primary grades is that compiled by Gates (2). Gates employed several criteria in selecting the fifteen hundred most important words from the much larger number encountered in the sources that he used. The bases of selection were as follows:

1. Utility: words which enable children to read important words, phrases, signs, etc., in their environment. The words were rated in regard to this criterion by a group of experts.

2. Utility: words which enable children to read connected sentences of a simple sort. The measures of this phase of utility were obtained from the judgments of experts, the frequency of appearance of words in school readers, in primary literature and in children's speech.

3. Utility: words which enable children to read representative school readers now in common use.

4. Utility: words which enable children to read the best and most interesting stories and other primary literature.

5. Utility: words which help children to develop the vocabulary for more advanced, representative children's and adults' reading. Thorndike's *Teacher's Word Book* was used to determine the most commonly occurring words.

6. Interest: words connected with facts, activities, situations of interest at the several primary levels. The ratings of the words were obtained from the judgments of experts.

7. Interest: words interesting in reading because they are commonly used by children in speech. The word count used in this connection is that reported by Horn.

8. Interest: words used in highly interesting primary reading material. Interest was measured in terms of frequency.

9. Difficulty: criterion based on assumption that words commonly used in speech will be easier to learn to read than those less commonly used. The data employed were the same as those used in Criterion 7.

10. Difficulty: as influenced by length and configuration of words. All words were appraised for difficulty by three judges.

These sources were weighted as follows:

- 25 per cent by judgments of interest to children.
- 25 per cent by judgments of utility to children.

15 per cent by frequency of appearance in primary literature.  
12½ per cent by frequency of appearance in primary school readers.

12½ per cent by frequency of appearance in children's spoken language.

10 per cent by frequency of appearance in adult literature.

The Gates Reading Vocabulary for the Primary Grades includes fifteen hundred word meanings and a smaller number of word forms since a few words occur more than once. The published list is composed of three lists of five hundred words each and the words in each of these lists are classified according to part of speech. The rank of each word is given as the symbol of the word's importance. In view of the large number of words in the sources used and the method of compiling the list, the Gates Vocabulary for the Primary Grades has become the standard list. It has been used as a source for the construction of primary reading tests and as a norm for the evaluation of the vocabulary burden of books. The criteria used in the compilation of the list are essentially the same as the principles governing the selection of the words to be taught in the primary grades. However, the importance of some of these principles justifies a somewhat more detailed discussion of them.

The words taught should relate to familiar experiences of children in order to permit the organization of the reading instruction about suitable topics and to utilize the children's background of experience to furnish the foundation for interpretation. This principle is closely related to the criterion of interest which Gates weighted heavily in the selection of his vocabulary. Interest, however, is not the only factor in this principle. An equally important and generally overlapping consideration is that words relating to familiar experiences are often already known to the children and the task of learning to recognize them in print is aided by the existing consciousness of their meaning. If words refer to experiences which children have not had, there is the double task of learning their meaning and their form. If the child can read about things which he is doing or which he sees others doing, he enjoys an advantage too great to be overlooked or slighted in the selection of reading materials. If the meanings conveyed by the words are strange or remote or too abstract, the difficulty involved in the interpretation is added to that of rec-

ognition and the whole task becomes tedious and discouraging if not impossible. It would be possible to use commonly occurring words and to present them in contexts well beyond the comprehension of the children. The use of a well-compiled vocabulary alone will not guarantee equally well chosen contexts.

A closely related principle is that the words used by young children in speech should be stressed. This is practically synonymous with the previous principle. The words used to describe familiar experiences will be those employed by children in their conversation, and, conversely, the conversation will necessarily relate to their activities and observations.

There have been several studies of the words used by young children in speech. The first of these was made by Horn and listed the words used by eighty children of from one to six years of age. The second study was conducted by Mrs. Horn and involved approximately two hundred thousand running words used by kindergarten children. The third study was by Packer, who tabulated the words used by first grade children outside of the classroom. The total number of words was seventy thousand. The three studies have been assembled and a selection made of the words that occurred in all three investigations with a combined frequency of fifteen or more and in two of the three investigations with a combined frequency of twenty-five or more. The list contains 1,084 words, arranged in alphabetical order but without their frequencies (10, pp. 185-193). This list is probably fairly reliable since it includes only the words of highest frequency in at least two of three separate investigations. Gates employed this list as one of his sources in the compilation of his reading vocabulary for the primary grades. There is, of course, considerable overlapping between such a list of words used frequently by children in speech and lists of words found in readers and other primary reading material.

These principles govern the selection of the words to be taught. They are supported by the exigencies of the teaching of reading, and no valid reasons can be adduced for either violating or neglecting them. Nevertheless, the vocabularies found in many readers do not conform to these principles and the teaching is burdened with unnecessary difficulties. With the sources available, the selection of the words to be taught is a com-



paratively easy matter. There should be no excuse, therefore, for the inclusion of many words not contained in such a list as the Gates or for the omission of the words which that compilation has shown to be the most important.

The distribution of the words in the reading materials involves considerably more difficulty than does the selection of the words. Precise information is not available regarding the proper distribution of the words, and reliance must be placed on general principles of learning and teaching with a few relatively isolated facts employed for what they may be worth. The criteria, however, stand out in bold relief and will not produce much opposition. The first of these is that only a small number of words can be taught in the first grade with sufficient thoroughness to lead to their immediate recognition. One of the basic skills in reading is rapid and accurate word recognition. It is the form of activity which underlies the development of other skills. Unless children have acquired the habits of recognizing the most important words quickly and accurately, there can be no fluent reading of any kind and very little activity that can be called reading in any sense. The nature of the learning which requires repetition and the immaturity of the children definitely limit the number of words which they can acquire during the period of initial instruction in reading. Every teacher recognizes the need of considerable repetition of the words in as many contexts as possible. With such a necessity of repetition, the number of different words that can be taught effectively must be rather small. Existing texts for first grade reading vary enormously in the number of different words which they contain. Three primers studied by Rankin contained 338, 555, and 435 different words (7). The total number of words and the number of different words in several primers and first readers analyzed by Sister Irmina were as follows (5, pp. 20-21):

<i>Reader</i>	<i>Primer</i>		<i>First Reader</i>	
	<i>Total Words</i>	<i>Different Words</i>	<i>Total Words</i>	<i>Different Words</i>
A .....	6,185	316	12,240	736
B .....	3,818	382	6,987	722
C .....	4,972	313	8,637	626
D .....	4,247	447	5,843	769
E .....	4,172	290	6,556	489

A recently published first reader contains only 256 different words, a very much smaller number than is found in the majority

of first readers. The number of different words in recently published texts is generally not stated. The average number of words in the primers and first readers mentioned above is 350 and 668, respectively. There is considerable overlapping which reduces the total number of different words taught in the first grade. An average of 668 different words would mean that the children would be required to learn between three and four new words every day. It is unlikely, however, that the authors expect that all the words of the books will be learned during the year. One may question the inclusion of words that are not supposed to be learned for their presence will certainly make it difficult to read connected matter fluently.

Some information on the number of words taught in the first grade has been collected by Woody by means of questionnaires sent to teachers in Michigan. Table 1 shows the numbers of words taught in first grades with various types of class organization during the first half of the school year. It should be remembered that these figures indicate only the numbers of words taught and do not reveal the numbers of words that were learned. For all classes the median number of words taught during the first five-months was 153, but the variation is great. Twenty-five per cent of the teachers presented more than 242 new words, and a like number less than 121. The middle 50 per cent of the teachers therefore taught between 121 and 242 new words during the first five months. Table 2 shows the same data for the second five-months of the first grade. The median for all classes is 367 and for undifferentiated classes 369. Table 3 contains a summary for the entire year. The medians for the first and second halves of the year are 153 and 367, making a total of 520 words. With one exception, the number of words taught during the first half is fairly uniform, but the medians for the second semester vary widely. These facts are presented only as an indication of current practice and not as standards. The data undoubtedly reflect the construction of the textbooks used and the courses of study followed. It is believed by many students of the teaching of reading that the number of different words taught is greatly in excess of the number that can be learned thoroughly enough for fluent reading.

The question of the number of words to be taught involves the problem of their repetition. The necessity for repetition is too manifest to require proof, although a survey of readers in-

TABLE 1.—*Words Taught During the First Five-Months by Teachers Having Various Types of Class Organization.* (Woody, 9, p. 9.)

Number Taught	Having Three Groups			Having Two Groups		Having Single Group	Total
	Fast	Average	Slow	Fast	Slow	Non-differentiated	
0-19.....			2				2
20-39.....			2		5	2	9
40-59.....			4		2	0	6
60-79.....		2	6		8	1	17
80-99.....		1	2	4	4	1	12
100-119.....	1	0	4	2	9	5	21
120-139.....	1	3	2	7	12	28	53
140-159.....	1	4	4	10	10	4	33
160-179.....	2	1	1	3	2	1	10
180-199.....	0	1	0	2	1	2	6
200-219.....	4	7	1	12	5	3	32
220-239.....	3	0	0	4	1	1	9
240-259.....	2	4	0	5	1	2	14
260-279.....	1	3	0	3	0	0	7
280-299.....	0	1	0	0	2	0	3
300-319.....	7	2	1	4	5	1	20
320-339.....	2	0	0	2	1	1	6
340-359.....	1	0	0	2	2		5
360-379.....	0	0	0	0			0
380-399.....	1	0	0	3			4
400-419.....	1	0	0	3			4
500-599.....	0	0	1	2			3
600-699.....	0	1		1			2
700-799.....	3			0			3
800-899.....				0			0
900-1000.....				1			1
Teachers Reporting.....	30	30	30	70	70	52	282
1st Quartile.....	213	148	58	149	93	123	121
Median.....	300	209	90	212	132	132	153
3rd Quartile.....	325	258	143	303	190	150	242

dicates that many words occur so seldom that the only repetition is by rereading the same context. A convenient measure of the repetition of the words may be obtained by dividing the total

number of words by the number of different words. This measure then indicates the average number of repetitions each word re-

TABLE 2.—*Summary of the Words Taught During the Second Five-Months by Teachers Having Different Forms of Class Organization.* (Woody, 9, p. 11.)

	Having Three Groups			Having Two Groups		Having Single Group	Total
	Fast	Average	Slow	Fast	Slow	Non-differentiated	
Teachers Reporting.....	20	20	20	52	52	56	220
1st Quartile.....	313	200	100	356	210	352	250
Median.....	400	300	163	460	322	369	367
3rd Quartile.....	519	413	363	591	407	529	504

TABLE 3.—*Number of Words Taught During the First and Second Five-Months in the Different Cities.* (Woody, 9, p. 12.)

	First Five-Months		Second Five-Months	
	Groups Reporting	Median	Groups Reporting	Median
Ann Arbor.....	27	148	12	175
Battle Creek.....	17	150	6	400
Bay City.....	16	130	16	363
Flint.....	81	197	63	420
Grand Rapids.....	19	143	15	263
Jackson.....	35	303	25	428
Kalamazoo.....	9	130	15	122
Mt. Clemens.....	10	130	9	356
Saginaw, East.....	34	128	35	469
Saginaw, West.....	34	150	24	350
Grand Total.....	282	153	220	367

ceives and the average rate at which new words are introduced. The following ratios were obtained from the data reported by Sister Irmina:

<i>Reader</i>	<i>Primer</i>	<i>First Reader</i>
A .....	19.6	16.6
B .....	10.0	9.7
C .....	15.9	13.8
D .....	9.5	7.6
E .....	14.4	13.4
Mean .....	13.9	12.2

Ratios of 21.3, 12.3, and 12.7 are obtained from Rankin's data (7) for three primers. These figures do not indicate the very large number of words occurring less than five times. Sister Irmina found that on the average 43 per cent of the words in the primers and 50 per cent of the words in the first readers occurred less than five times.

Some minor experiments are reported by Gates (3) in regard to the vocabulary load of first grade reading materials. His experiments showed that a ratio of 1:16, i.e., the introduction of one new word for every sixteen running words, was too heavy a vocabulary burden for the duller pupils. It was necessary to have recourse to various supplementary devices to compensate for the inadequate number of repetitions of the words in the basal text. On the other hand, a ratio of 1:150 was much too large, and the experimental findings as well as the opinions of the teachers indicated that the optimum ratio was somewhere between 1:16 and 1:150. Further experimentation led to the adoption of some provisional estimates of the number of repetitions per word needed by pupils of various levels of brightness. The estimates are shown below.

<i>I.Q. Range Chronological Ages between 6.1 and 7.5 years at Beginning of Term</i>	<i>Number of Repetitions to be Provided in Reading Course, Aside from All Incidental Reading</i>
(Gates, 3, p. 35)	
120-129	20
110-119	30
90-109	35
80-89	40
70-79	45
60-69	55

The ratio for the average group is 1:35. The average ratio in the primers analyzed by Sister Irmina was 1:14 and 1:12 for the first readers. If Gates' data are at all correct, the source of some of the difficulty in teaching reading is readily detected. The necessity for supplementary devices arises from the limitations of the texts in failing to provide a sufficient number of



repetitions for the words to be learned or, what amounts to the same thing, introducing words too rapidly. The function of various supplementary devices will be considered in a later article of this series.

The data reported are averages, but the repetitions must be distributed according to the difficulty of the words taught. The necessity of such distribution is obvious from the variations of word difficulty. The difficulty of a word is partly an individual matter with each pupil, but certain kinds of words are generally difficult for all pupils except, perhaps, the most proficient readers. Well-organized reading materials should make some attempt to distribute the repetitions according to the words' difficulty, but most existing texts fail to afford sufficient repetitions of any words except a very small number. In the average primer and first reader, not more than about 10 per cent of the words are repeated as often as Gates' data indicate to be necessary.

The repetitions of the words must employ a variety of contexts to afford a basis for the development of an adequate conception of the meanings. The repetition of the same context does not meet the need. Words encountered only in a single setting may become memorized by means of their context but not learned, and are unrecognized when met in new contexts. New contexts develop interest which cannot be sustained by the repetition of the same material over and over again until the child becomes able to recite the text from memory.

The considerations reviewed in this article involve two groups of principles which may be called principles of selection and principles of distribution. All these principles must be practiced to insure the conditions demanded by the nature of the learning process in reading. But when existing materials are examined, the results are very disappointing. There are many unimportant words taking precedence over more important ones. The vocabulary does not take advantage of children's experiences. Words are introduced too rapidly, and there is not sufficient repetition to insure retention. The repetition resorted to consists very often of reading the same material many times rather than different contexts a few times each. Supplementary devices are employed to meet the difficulties produced by the failure to observe the primary principles of reading instruction.

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## SCHOOLS AND EARLY IRISH TEACHERS IN NEW HAMPSHIRE

New Hampshire during its incorporation as a province of Massachusetts—or under the usurpation of Massachusetts (1641-1678) as a patriotic local authority might describe the connection—came within the beneficent provisions of the famed educational act passed by the General Court in 1647. However, it is doubtful if the most elementary schools were established outside of the towns of Portsmouth, Dover, and Hampton because of the scattered character of the settlements, their dwarfish size, their poverty, and their continual dread of hostile Indians and Frenchmen. There was sufficient interest in popular schooling, at least in a theoretical sense, so that the Massachusetts Act was transcribed in the statutes (1693, 1714, 1719) when the colony obtained its separate status, and individual towns allotted lands for school purposes. Even at Portsmouth, the established school must have been a primitive affair and only a master's incidental responsibility if one may judge from the multitudinous duties assigned, in 1661, to this personage: "To act as court messenger, to serve summonses, to lead the choir on Sundays, to ring the bell for public worship, to dig the graves, to take charge of the school, and to perform other occasional duties."<sup>1</sup> Despite these demands, itinerant deacon-teachers came up in the winter from Massachusetts to educate the rude and turbulent sons of their Congregationalist brethren in the northern frontier-reaches. In their work of character-building, the masters cleared the farms of alder brush, local wags maintained with humorous exaggeration.

Rightly or wrongly, but strangely enough, God's self-chosen Irish Presbyterian folk, threadbare and impoverished as were these immigrants to their newly founded Londonderry, are accredited with such a marked concern about schools that they supported the colonial enactment of 1721 to force selectmen to establish schools in various towns which had been derelict in

<sup>1</sup> George G. Bush, *History of Education in New Hampshire* (Washington, 1898), 55; Nathaniel Bouton (state historian) has valuable material on early education in a *Discourse* delivered before the New Hampshire Society, June 12, 1833 (reprint, Concord, 1833, 36 pp., also *Proceedings* (1833). For early schools there is serviceable material in Franklin McDuffee, *History of Rochester* (1892), and D. F. Secomb, *History of the Town of Amherst* (1883), 318 f.

this respect.<sup>2</sup> It is less difficult to understand the Scotch-Irish contribution when this new element won a slight degree of social respect and obtained an entrenched position in several towns. Prior to the arrival of the Scotch-Irish refugees (1719), there were a few Celtic denizens of New Hampshire, whose names have been gleaned from local records, and among the later Ulsterite immigrants there indubitably were some non-Presbyterians. Among these Irishmen, whatever may have been their religious background and confessions, there were some teachers who found employment in towns which made a half-hearted attempt to comply with the educational laws.

In Hampton, Humphrey Sullivan has been noted as early as 1714 and traced to Dover, where he petitioned the selectmen for his salary of fifty pounds (1723) which probably included arrears, and later to Exeter.<sup>3</sup> Hercules Mooney, a native of Longford and a graduate from Trinity College, Dublin, had been a tutor in an Irish aristocratic family before coming to Dover, where he taught some sixteen years with enough success to make himself a recognized educator. For a brief period, he conducted a school at Somersworth, where John Sullivan had instructed the youth before he established a classical institute at Durham (1751-1766). In the meantime, Mooney enlisted for the French and Indian War, in which he won a captaincy at Crown Point and in which he was taken captive at Fort William. At the conclusion of the war, he returned to his desk and ferrule, and was elected a selectman of the town. In 1766, the authorities of the town of Lee invited him to manage their school, in which later two of his sons taught. A radical patriot, he represented the town in the revolutionary Provincial Assembly at Exeter (1775) and soon thereafter entered the military service, in which he rose to a lieutenant-colonelcy of militia (1778) under Pierce Long of Portsmouth, who, incidentally, was the son of an immigrant from Limerick. After the Revolution, Colonel Mooney aided in the foundation of the town of Holderness, which he also represented in the General Assembly. On

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<sup>2</sup> For glorified accounts of the Scotch-Irish contribution, one may turn to the histories of Londonderry, Antrim, and New Boston as written by worshipful descendants of the early Ulsterites.

<sup>3</sup> *Journal of the American Irish Historical Society (J. A. I.)*, 9 (1910), 203, 25 (1926), 68, quoting *Provincial Papers of New Hampshire*, 4:83, and *Journal of the General Assembly*, Feb. 19, 1723; *Catholic Historical Review (C. H. R.)*, 3 (April, 1917), 61.

his death (1800), he was rightly heralded as a superior scholar and teacher, a useful citizen, and a builder of the Granite State.<sup>4</sup>

In Essex and in New Hampton, Darby Kelly, who had been a teacher in a proscribed Irish hedge-school, busied himself teaching the youth and fighting the Indians when he was not farming his land. While most of the information concerning Darby is traditional, he was not related to the Kelleys of the Isle of Shoals, and he was the forerunner of a considerable family in New Hampshire, including Colonel Kelley, a founder of the academy at New Hampton (1822) and Generals B. F. and Warren M. Kelley of the Civil War.<sup>5</sup> In Boscawen, Edward Fitzgerald, one of its first settlers, was noticed, about 1734, as "a native of Ireland and a man of good education."<sup>6</sup> In Peterborough, there was Rudolphus Greene, a product of the Irish hedge-schools, to whom the town records referred as "an Irishman who was employed . . . to keep school a quarter of the year in each of the four quarters of town." His methods were severely efficient, keeping a record of a pupil's errors on a notched stick and inflicting a blow of his cane after the recitation for every mistake made by the hapless boy. That he was a sound classical scholar was attested by Jeremiah Smith, soldier, chief justice of the state superior court, Federalist politician, member of Congress, and governor, who rejoiced in his early opportunities of having studied in Greene's Latin School before going to New Boston, where William Donovan advanced his preparation for Harvard College.<sup>7</sup>

This same William Donovan taught the first grammar school in Weare (1773) before being called to New Boston, a Scotch-Irish center.<sup>8</sup> A school (1792) at East Weare "was kept by Master O'Neil on the strict moral suasion plan," though few masters approved the more humane and less effective method. After the Revolution, "there were a great number of foreigners teaching in the country and Irish schoolmasters were plenty in

<sup>4</sup> Ezra H. Stearns, *Geneological and Family History of the State of New Hampshire*, 910; E. S. Stackpole and W. S. Meserve, *History of the Town of Durham*, 1 (1914), 143; *J.A.I.*, 25:71.

<sup>5</sup> Frank H. Kelly, *Reminiscences of New Hampton* (1889), 70 f., 90 f., and a *Geneological Sketch of the Kelly and Simpson Families* [both originally from Ireland].

<sup>6</sup> Charles C. Coffin, *The History of Boscawen and Webster* (1878), 15, 308, 527; *J.A.I.*, 25:68.

<sup>7</sup> John H. Morrison, *Life of Jeremiah Smith, Chief Justice and Governor of New Hampshire* (1845), 14 f.; *J.A.I.*, 5 (1905), 101, 9:256.

<sup>8</sup> Elliott C. Cogswell, *History of New Boston* (1864), 157, 160.



Weare."<sup>9</sup> Irish masters went only so far while their contemporary teacher in Weare, like Samuel Bell, became governor and a United States senator. Donovan also taught school at Chester, a town favored by several Irish teachers: John Hickey (1750), whose salary of approximately a hundred pounds was as generous compensation as a popular divine of the Standing Order would receive above his clerical perquisites; John Crombie, an immigrant from Ballymore (1761); Master Scott and "Nehemiah Mc-Neal"; Andrew Craig (1752), no doubt a Scotch Irishman; Samuel Moore, whose father came with the Irish Presbyterian colony to Londonderry; and George Russell, a native of Ireland, who soldiered throughout the Revolutionary War and taught for several years in the region of Chester, where he had a respected character. Henry Herring, a former master, became a pauper as an impecunious man might on two or three pounds a month, and was warned out of town.<sup>10</sup> This did not mean that the poor Irishman had to depart, but the technicality saved the town the responsibility for his maintenance.

Tobias Butler (1746-1829), who had been educated by the Jesuits at the College of St. Omar in Belgium, turned to school teaching and Protestantism on his arrival in New Boston only to break its monotony by shouldering a musket during the Revolution as a good Irishman should. After the war, he opened a school in Antrim (1786) which he conducted for several years in addition to serving as town clerk and elementary teacher. His brother, John, was not so happy in new Antrim and returned to old Ireland where there was more religious freedom, harsh as the penal laws may have been. He was followed by Maurice Lynch (1738-1779), a native of Galway Town and possibly a student at St. Omar's College, for he was preparing for the priesthood before migrating to Newfoundland. A teacher and a surveyor for five years until he entered the army, in 1777, Lynch was a picturesque character who must have afforded rare amusement for the provincial natives during the dreary, wintry nights, for he has been depicted as "a man of great wit whose sayings lived locally for more than a century after his death."<sup>11</sup> Joseph

<sup>9</sup> William Little, *The History of Weare* (1888), 265 f., 500, 601; Cogswell, *New Boston*, 157; *J.A.I.*, 9:202, 25:68.

<sup>10</sup> *C.H.R.* 3:63 p. quoting an "account book of the Selectmen" preserved in the town records of Chester; Benjamin Chase, *History of Old Chester* (1869), 272, 277, 283 f., 297.

<sup>11</sup> Warren R. Cochrane, *History of the Town of Antrim* (1880), 213 f., 395; Cogswell, *New Boston*, 579; Bush, *op. cit.*, 17; *J.A.I.*, 25:69.

McKeen (1757-1807), the son of John, the emigrant from Ballymoney (1719), taught the Ulsterites of the second and third generations in Londonderry during the years of the Revolution before being called to the ministry and to the presidency (1802) of the newly founded Bowdoin College in Brunswick, Maine.<sup>12</sup> In a list of principal teachers in Antrim there were the McCoys (Thomas and James), Steeles, and others of Irish lineage.<sup>13</sup>

Another Master Butler, Zephaniah, the son of Malachi Butler, who came from England to Windham, Connecticut (about 1720), kept school at Nottingham (1756), won encomiums as "a man of great natural intellect and very extended information," and left a family both numerous and consequential.<sup>14</sup> At Windham, Williams Academy was founded as a preparatory school for Dartmouth College by Reverend Simon Williams (d. 1793) who proclaimed, let us hope with veracity, that both he and his spouse were born on the very same day, February 29, 1729, in the very same town of Trim in the same county of Meath. Differences in status and creed sent them to London to be married. There he completed his schooling and went as a teacher to St. Thomas in the West Indies, from whence he removed to Philadelphia, where he again taught school. Converted by Gilbert Tennent, he studied for the ministry at Princeton, from which he was graduated (1763). Three years later he was called to the pastorate of Windham, which he served for nearly thirty years on a slim salary in depreciated money.<sup>15</sup>

Edward Evans, born and educated in Sligo, found his way to Chester, where he improved his condition by marrying the daughter of the Rev. Ebenezer Flagg. Later he located as a teacher in Salisbury until challenged by the sound of arms to go to Bunker Hill. After seeing hard service, especially in the Burgoyne campaign, he became a renowned Master at Northfield, where the great Daniel Webster was one of his pupils.<sup>16</sup>

Timothy Gleason (1748-1827), an Irishman, who had sojourned in Scotland possibly as a refugee-student, kept school

<sup>12</sup> *Cyclopedia of American Bibliography*, 4 (1915).

<sup>13</sup> Cochrane, *Antrim*, 221.

<sup>14</sup> Elliott Cogswell, *History of Nottingham, Deerfield, and Northwood* (1878), 170 f.

<sup>15</sup> Leonard A. Morrison, *The History of Windham* (1883), 148, 813-18. In 1787 when times were still bad, Williams was satisfied with tuition of sixteen shillings per quarter or four and a half bushels of rye.

<sup>16</sup> *Granite Monthly*, 4 (1880-81), 333-34; P. J. Haltigan, *Irish in the American Revolution* (1908) 64; Coffin, *Boscawen*, 282; Chase, *Chester*, 294.

at Northfield, Loudon and Canterbury and aided the less literate selectmen with their writings and accounts. Like other teachers in these rural villages, he was paid in grain at times. An old man, in 1814 he applied for a pension on the score that he had been under arms during the whole Revolutionary War. With classes of sixty and eighty pupils in addition to private classes, this powerful master, who clung to the colonial dress, won the respect of townsmen and inspired them with a love of knowledge. Charlotte Allison Butler, mother of the famed General Ben Butler, ascribed her fondness for letter writing to his instruction, and the town historian insisted that, "He was one of the schoolmasters who exerted a powerful influence upon education in New Hampshire in its early history." And his blood came down in the veins of the population, for he was twice married to Anne Evans, presumably the daughter of Master Evans, and to Eleanor Lovering.<sup>17</sup>

An interesting teacher of Northfield was Henry Parkinson (1741-1820), a native of Derry, Ireland, a graduate of old Nassau (Princeton) in 1765, a teacher in Princeton, a veteran of Bunker Hill, an unsuccessful farmer of Francestown, and a preceptor at various times in Pembroke, Londonderry, Concord and Canterbury.<sup>18</sup> Married to Janet McCurdy of Irish Presbyterian stock, he fitted into the Calvinistic congregations and bred scholars as sound in morality as they were in the classics. A grim humorist and a Latinist, he composed the epitaph engraved on his tombstone in the Canterbury graveyard, which, translated, read: "Hibernia begot me; Columbia nurtured me; Nassau Hall educated me; I have fought, I have taught; with my hands have I labored. Thus I have finished my course, and now the earth possesses me; and quietly do I sleep in the dust, as in my maternal bosom, come hither my dear friend; behold me, and remember that you also must certainly die. Therefore, farewell; consider?"

Patrick Garvan, a frontiersman who fought the Indians in King George's War, taught school for his livelihood at Concord, where John Garvin was a member of the school committee in 1807. Another Irishman, Patrick Guinlon, or more likely Quin-

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<sup>17</sup> Lucy R. H. Cross, *History of Northfield*, 1 (1905) 54; James A. Lyford, *History of the Town of Canterbury*, 2 (1912), 203, 211, 233; *C.H.R.* 3:63.

<sup>18</sup> *Granite Monthly*, 4:334; Cross, *Northfield*, 2 (1905), 27; Lyford, *Canterbury*, II, 276.

lan, kept school for several years prior to the Revolution, for which there was recorded a payment of thirty-one pounds, seventeen shillings and six pence in 1775.<sup>19</sup> After 1785 there were several teachers of the Carter family, but this name gave no racial indication. In Bedford, John O'Neil, an original settler, was a teacher who left a memorable tradition, although he was not paid for his services for seven years (1781). Indeed, in 1780, so little were the townspeople concerned about education that they voted not to hire a teacher until it was learned that the grand jury was bringing a complaint. A successor of O'Neil was Luke Egan, who was said to have taken a "priest's orders." At any rate, the local account is exceedingly candid: "Another teacher of this early time, Luke Eagan, taught in the second schoolhouse ever built in town. He had been well educated for a priest in the Roman Catholic Church, and becoming a Protestant was qualified for teaching." The poor fellow was found dead in the woods (1777) returning from a visit to an Irish minister in Derry.<sup>20</sup>

Dennis Dunnivan, one time a teacher at Chester, was a pedagogue during the War of the Revolution at New Boston which specialized in Christies, Leaches, Cogswells, Cochrans, and McNeils of sound old Scotch-Irish stock. Yet the town was not liberal if one is to judge from its vote, in 1788, to "hire a grammar-school master for a year as cheap as they can and that said schoolmaster shall pass an examination." William McNeill, an American-born Irishman of Londonderry, also taught school and faced the British regulars at Bunker Hill.<sup>21</sup> At Rye, there was Christopher Gould, who taught for a decade after 1762.<sup>22</sup> In Francestown Richard Burke, described as a "Scotchman," was the first teacher, and while no great scholar and a heavy drinker, he did good service in difficult times. One-eyed Brown, also termed a Scot, was of much the same stripe, yet both men "so far as flogging was concerned . . . discharged their duty faithfully and impartially and to the letter." They were followed by a number of American-born Scotch-Irish teachers as Susan Steele

<sup>19</sup> Nathaniel Bouton, *A History of Concord* (1856), 155, 258, 339, 762; *J.A.I.*, 3:123, 17 (1918), 154, 25:69.

<sup>20</sup> Town Committee's *History of Bedford, from 1737* (Concord, 1903), 419, 635; Haltigan, *op. cit.*, 61. Incidentally an Irishman who lived from 1719-1795 left a worthy diary published as *Diary of Mathew Patten of Bedford, N. H.* (1903).

<sup>21</sup> Cogswell, *op. cit.*, 157, 169 f.; *C.H.R.*, 3:64.

<sup>22</sup> Langdon B. Parsons, *History of the Town of Rye* (1905), 105.

from neighboring Antrim.<sup>23</sup> At Windham there was a Nicholas Sauce, a retired British soldier, whose cruelties attracted criticism, and thereafter Scotch-Irish masters from Londonderry.<sup>24</sup> At Canterbury there was a Master Mooney on the eve of the Revolution and two decades later a Master Obediah Mooney who served as a school inspector.<sup>25</sup>

With the cases of these Irish contributors to colonial education in mind, with the growing religious apathy of the eighteenth century, and with the trying economic conditions in the towns on the French and Indian frontier, it is not hard to understand Governor John Wentworth's warning to the legislature in his message of December 14, 1771: "The insufficiency of our present law upon the subject of schools must be too evident, seeing that nine tenths of your towns are wholly without schools, or have such vagrant foreign masters, as are much worse than none; being for the most part unknown in their principles, and deplorably illiterate."<sup>26</sup> This denunciatory report indicated that Wentworth was far more fearful of Irish and Scotch-Irish masters, some of whom might be "Papists" in disguise and few of whom would be loyal to the British connection, than he was interested in the improvement of schools. None of the masters could have been known Catholics, and the identified individuals probably were a small percentage of all the itinerant teachers who sojourned for a time in one town and moved to another, or who shifted their allegiance from teaching to farming.

Despite the series of legislative enactments in the late eighteenth century to encourage, urge, and command selectmen to establish elementary schools in every town (1783, 1789, 1791), comparatively little was done, whether the explanation offered by Jeremy Belknap was correct or prejudiced: "When the leading men in a town were themselves persons of knowledge and wisdom, they would provide the means of instruction for children; but when the case was otherwise, methods were found to evade the law. . . . It was the interest of ignorant and unprincipled men to discourage literature, because it would detract from their importance and expose them to contempt." With commendable caution, he urged: "Great care ought to be taken

<sup>23</sup> Warren R. Cochrane, *History of Frankestown*, 291 f.

<sup>24</sup> Morrison, *Windham*, 142 f.

<sup>25</sup> Lyford, *Canterbury*, II, 376 f.

<sup>26</sup> *Granite Monthly*, 4:333.



not only to provide a support for instructors of children and youth, but to be attentive in the choice of instructors; to see that they be men of good understanding, learning and morals; that they teach by their example as well as by their precepts; that they govern themselves, and teach their pupils the art of self-government.<sup>27</sup>

The Revolution almost destroyed the grammar schools, and the poverty of towns in the following critical years was indicated by the location of primary schools in homes, shops, and even barns. Yet, in these days, Phillips Exeter Academy was founded (1781). And there were a few recognizable Irish teachers: John Loughlin and Samuel Moore at Derryfield in the last decade of the century; and John Carroll who came from the South of Ireland to Rye about 1790, and managed to make a living with the aid of a store in which ardent spirits were re-tailed.<sup>28</sup> No doubt there were others whose presence has not been discovered. Interest in education did not lag if one may judge from the State Constitution (1792) which would encourage literature and science as "Knowledge and learning, generally diffused through a community, being essential to the preservation of a free government, and spreading the opportunities and advantages of education through the various parts of the country being highly conducive to promote this end."

In the early years of the nineteenth century, state laws permitted or ordered towns to tax themselves for schools (1804, 1805, 1807), and in 1808 a law provided that town committees should inspect the schools and that, in addition to intellectual qualifications, teachers should be certified as "of good moral character" by the selectmen or minister of the place of their residence. As this reiterated and probably stiffened an earlier act (1789), it must have been quite impossible for a Catholic, and difficult for a non-Congregationalist, to win approval as a teacher, whatever may have been the situation at an earlier date.

In 1827, a statute reorganized the administration and superintendence of schools, and ordered that the town school committee among other activities should "direct and determine textbooks without favoring any religious sect." They were to procure teachers who were scholars, though the monthly wage for a winter term of nine weeks and a summer term of the same duration

<sup>27</sup> *The History of New Hampshire*, 3 (1792), 326 f.

<sup>28</sup> Parsons, *Rye*, 105, 209, 321, 369; *C.H.R.*, 3:64; C. E. Potter, *History of Manchester [Derryfield]* (1856), 743.

was no better than a competent farm laborer or domestic could earn, and these teachers were assigned no easy task: "To impress on the minds of children and youth . . . the principles of piety and justice, a sacred regard to truth, love of their country, humanity, and benevolence, sobriety, industry and frugality, chastity, moderation, and temperance, and all other virtues which are the ornaments of human society."

This era saw the rise of academies whose charters invariably committed them to promote "piety and virtue" and to educate the youth in the English, Latin and Greek languages, in writing, arithmetic, the art of speaking, geometry, logic, geography and divers branches of learning.<sup>29</sup> Quite naturally, there were few Irishmen associated with these academies with so many "job-hungry" graduates of New England colleges, including that small institution called Dartmouth, ready to fill vacancies and the tests of orthodoxy. Yet there was an occasional individual with a name which at least indicated Irish lineage. At Londonderry, there was the Rev. Zephaniah S. Moore's Academy (1793), from which that gentleman was translated to a professorship at Dartmouth and later to presidencies of Williams and Amherst Colleges.<sup>30</sup> The Pinkerton Academy was founded and promoted by various members of that family of merchants who traced their origin to John Pinkerton, an Irish immigrant of 1738.<sup>31</sup> Sylvester Cochran had control of an early academy at Antrim.<sup>32</sup> Somewhat later, John Kelly, a former teacher in the towns of Atkinson and Derry who became a lawyer of Northwood, was one of the founders of the New Hampshire Historical Society and its secretary for a number of years.<sup>33</sup> John W. Haley was principal of the Proctor Academy in 1860.<sup>34</sup> It is of passing interest that the legislature presented academies with the Honorable Philip Carrigain's beautiful and correct map of the State."<sup>35</sup>

Catholics were rare in New Hampshire, about three hundred

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<sup>29</sup> Bush, *op. cit.*, Chapter 1. That elementary schools were not above criticism and the absence of any foreign teachers are noticeable in the *Report of the Visiting School Committee of Concord* by N. Bouton et al. (16 pp.) as read in town meeting, Mar. 14, 1827. This also gives a list of texts in general use which might be supplemented by Morrison, *Windham*, 147, and Bouton's *Discourse* (1833).

<sup>30</sup> Bush, *op. cit.*, 79.

<sup>31</sup> *Ibid.*

<sup>32</sup> Cochran, *Antrim*, 218.

<sup>33</sup> *Collections of the New Hampshire Historical Society*, 6 (1850), 13, 69.

<sup>34</sup> Bush, *op. cit.*, 75.

<sup>35</sup> Bouton, *Discourse*, 26.

and eighty-five souls in 1835 and thirteen hundred and seventy in 1842, until the Irish famine sent emigrants to America and until the mills, foundries, quarries and railroad construction called them to Manchester. To be more accurate, they were induced to come by labor-agents and by employers who wanted cheaper and less independent labor. In 1848, the illustrious William McDonald (1813-1885) could count five hundred Irish souls in his parish, and it was he who inaugurated Catholic education in the State with his school in the basement of St. Anne's Church in Manchester. Here or in the newly purchased old Park Street grammar school, the future bishop, Denis M. Bradley, was instructed by Thomas Corcoran, the pioneer Catholic school-master in New Hampshire "who conducted a day school for children and an evening school for older persons who slaved in the textile mills."<sup>36</sup> There had been a Master John M. Laughlin, about 1795, but he probably was not a Catholic or at least known as one, or the local historian would have noted a fact so interestingly curious. Despite Know-Nothing hostility, Father McDonald built a convent for which his ordinary, Bishop David W. Bacon of Portland, procured four Irish Sisters of Mercy from Providence under the direction of Mother Francis Xavier Ward. Within a year (1858), this community courageously opened St. Mary's Academy and a free school for girls.<sup>37</sup> The enlarged church with seatings for twelve hundred was filled twice on Sunday mornings, the Sunday school had four hundred children, and the pastor had a splendid parsonage, to the astonishment of the local chronicler who, with painful tolerance and condescension, congratulated the Irish people on their discipline and laboriousness and commended them for absorbing the sound New England habits of industry and frugality.<sup>38</sup>

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<sup>36</sup> Mary H. Dowd, *The Life of Denis M. Bradley, First Bishop of Manchester* (Manchester, n. d.). For other biographical sketches, see R. J. Purcell in *D.A.B.*, 2 (1929), 569, and in William Byrne (ed), *History of the Catholic Church in the New England States*, 1 (1899), 604 f.

<sup>37</sup> Dowd, *Bradley*, 49; *Catholic Almanac* (1860), 167; Byrne, *Catholic Church in New England*, I, 613, 615.

<sup>38</sup> Potter, *Manchester*, 736; G. F. Willey, *Semi-Centennial Book of Manchester* (1896), 145.

## EDUCATIONAL NOTES

### BISHOPS' MEETING ARRANGES TO MAKE FILM CAMPAIGN PERMANENT

Declaration that the campaign launched by the Episcopal Committee on Motion Pictures to bring film productions up to right moral standards will go on and that the utmost vigilance will be exerted to see that producers do not return to "their old ways" is made in statements issued by the General Meeting of the Bishops of the United States in Washington, November 14 and 15.

In two statements, one on the Motion Picture Question and one on the Legion of Decency, the Bishops announce their intention to strengthen and intensify the campaign. Increase in the membership of the Legion is urged; His Eminence George Cardinal Mundelein, Archbishop of Chicago, is asked to continue to publish the Chicago lists of classified pictures and all diocesan papers were urged to print them, to the exclusion of other lists; a priest is to be appointed secretary of the Episcopal Committee on Motion Pictures and will work under the Committee and the General Secretary of the National Catholic Welfare Conference. In the event the Motion Picture code is not observed, a week of non-attendance at all theaters is recommended.

All Bishops are asked to have the Pledge of the Legion of Decency renewed in their dioceses on Sunday, December 9.

The statement also announces that a national committee of priests and laymen will be established to criticize film productions.

Following is the statement, in part, of the Bishops on the Motion Picture Question:

"The moving picture has become a force second only to the school in forming the taste, the minds, and the morals of youth. In many respects the influence of moving pictures is greater than that of the schools because their appeal is directly to the senses and the emotions. Moving pictures must not be permitted to counteract or to nullify the purposes for which schools are established and maintained. They must not be allowed to hold up ideals to young and old which are destructive of the finest things in life and which are frequently incentives to crime, disorder, and immorality.

"It is just as inconceivable that the educational system of the country should be placed under the direction of the men who

control the moving picture industry, as that their standards of life should dominate an agency which is equally potent in its influence on minds and morals. The campaign against the crimes and transgressions of the makers of moving pictures has been undertaken with no other purpose than to show that a clear line must be drawn between what is elevating and instructive and what is debasing and degrading. The campaign will go on, and, if the producers should return to their old ways and the moving picture industry is made to suffer, the responsibility must be placed at the door of those who failed to understand the inherent decency of the American character."

#### ST. PAUL RURAL LIFE CONFERENCE

The Rev. J. M. Campbell, of Ames, Ia., was elected president of the Catholic Rural Life Conference at the twelfth annual convention of the organization, which was held in St. Paul, Minn., November 6 and 7.

Adult education was one of the subjects stressed. Speakers from all sections of the country discussed problems of farm life.

Other officers elected were: The Rev. D. F. Reifenrath, of Snyder, Neb., vice-president; the Rev. James A. Byrnes, of St. Paul, executive secretary; the Rev. Leon A. McNeill, of Wichita, corresponding secretary, and the Rev. Joseph Schmidt, of Carlisle, Pa., treasurer. Fathers McNeill and Schmidt were reelected.

Two thousand persons participated in the many conferences and deliberations all planned to present the needs of the dweller in rural districts in the fields of economics, family life, education and religion. From the four corners of America came delegates to attend this annual meeting which was characterized by the Rev. J. Howard Bishop, of Clarksville, Md., the retiring president, as "most outstanding in every way."

Father Bishop expressed his great satisfaction in the large numbers attending the Conference, and was particularly pleased at the splendid response to the invitation of the Confraternity of Christian Doctrine to attend its first annual convention. Speaking of the Confraternity, Father Bishop called it "the most important effort ever made by the Church to bring religious instruction to all of the children whom the parish school cannot reach, about two million in the United States."

A nation-wide broadcast over the National Broadcasting Company, during the "Farm and Home Hour," Tuesday, carried the message of the Conference to every part of the country. Arch-



bishop Beckman and the Most Rev. Edwin V. O'Hara, Bishop of Great Falls, and honorary president of the Conference, of which he was the founder, were the speakers.

The Rev. James A. Byrnes, of St. Paul, director of the Diocesan Rural Life Bureau, presided at the noonday luncheon when the speakers were the Rev. William Klinkhammer, of Grand Forks; J. M. Sevenich, editor of *The Catholic Farmer*, Milwaukee; the Rev. William T. Mulloy, Grafton, N. D., and the Most Rev. Vincent Wehrle, O.S.B., Bishop of Bismarck.

Father Campbell, the Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Rural Life Bureau, National Catholic Welfare Conference; the Rev. Luigi Ligutti, founder of Subsistence Colonies in Iowa, and Bishop O'Hara were the speakers at the first general session.

Under the chairmanship of the Rev. Dr. Rudolph G. Bandas, of the St. Paul Seminary, the Confraternity of Christian Doctrine held its first sectional meeting Wednesday. Archbishop Murray, the first speaker, outlined "The Purpose of the Confraternity." Other speakers were Bishop O'Hara, the Rev. Dr. Leroy S. Callahan, diocesan director of the Confraternity, Los Angeles; the Rev. Patrick J. Treacy, assistant director of the Confraternity at Great Falls; Sister Lucia, directress of studies, Sisters of Providence, Spokane, and Father McNeill.

Another sectional meeting which attracted wide attention Wednesday was that devoted to Rural Economic Welfare, with Frederick A. Kenkel, director of the Central Verein, St. Louis, presiding. Father Ligutti was the principal speaker, discussing "The Odyssey of a Subsistence Homestead Project."

The Very Rev. Francis A. Walsh, O.S.B., national director of the Confraternity was the principal speaker at the Wednesday luncheon when the Rt. Rev. Msgr. John M. Wolfe, general director of Catholic Action, Dubuque, presided.

Wednesday afternoon was again given over to sectional meetings, with the Most Rev. Charles D. White, Bishop of Spokane, presiding at the Confraternity sectional meeting and Father Campbell presiding at the section on Rural Economic Welfare. Speaking on the Confraternity program was the Most Rev. James A. McGuigan, Bishop of Regina, Sask.

Archbishop Murray presided at the banquet which closed the Wednesday program, at which Frederick E. Murphy of Minne-

apolis presided. Bishop O'Hara, Dr. Schmiedeler and George E. Farrell, of Washington, D. C., were the speakers.

#### THE HERSHEY INDUSTRIAL SCHOOL

A pamphlet entitled "The Hershey Industrial School" recently issued by the Most Reverend Philip R. McDevitt, D.D., Bishop of Harrisburg, Pa., makes known the conditions in the Hershey Industrial School, Hershey, Pa., so far as religious instruction is concerned.

The pamphlet shows that efforts made for more than two years to obtain justice for Catholic orphans in the institution have borne no fruit. Correspondence and personal interviews with officials reveal that Catholic boys who enter the Hershey Industrial School must sever their relations with the Catholic Church; that they may not assist at Mass; that they may not come to church to receive the Sacraments of Penance and Holy Communion; that they will be compelled to attend non-sectarian religious instructions against their will and not be allowed to study the doctrinal and moral teachings of the Catholic Church.

The national prominence of Mr. Milton S. Hershey, the chocolate manufacturer, the founder of the Hershey Industrial School, makes it a duty to bring the information in this case to wide public attention. THE CATHOLIC EDUCATIONAL REVIEW plans, therefore, to publish in the January issue the facts about the intolerance of this so-called "non-sectarian" school.

#### CHRISTMAS SEAL CAMPAIGN

Tuberculosis and child health seem poles apart, but a closer examination of the treatment of the one and the protection of the other makes clear their relationship.

Fresh air, rest, and an adequate diet have come to be accepted as the handmaidens of child health, but it was not always so. Our knowledge of their value is amazingly new. It is only 50 years ago that Dr. Edward Livingston Trudeau opened "Little Red," the first sanatorium in the United States for the modern treatment of tuberculosis. The emphasis was on fresh air—plenty of it—and rest. There were very few physicians who agreed with Trudeau on this regimen. Trudeau's brother had died of tuberculosis and the doctor in charge of the case had repeatedly emphasized the danger of opening the windows!

By 1904 the success of the sanatorium treatment had been

sufficient to win many converts and it led to the development of the treatment for debilitated children. In this country the first open-air school was opened in Providence, R. I., by the Providence Tuberculosis League, and fresh air, feeding and rest periods, with a modified academic program, formed the regimen. Such schools spread quite rapidly over the country, promoted very largely by tuberculosis associations. At first the major emphasis was on fresh air, and it was considered of greater importance than either food or rest. By 1920 the emphasis had shifted to nutrition, and an adequate and properly balanced daily supply of proteins, carbohydrates, minerals and fats came to be of paramount importance in the treatment of pupils physically below par. Indeed the term "undernourished" came into general use to describe these children. More recently rest has come to occupy first place among protective measures for the care of delicate children.

In the meantime, how were other children faring in regular classrooms? Dr. J. F. Rogers of the United States Office of Education says: "The open-air school and its results had a decided influence in bringing about a lowering of the temperature of all schoolrooms, for it was logical to believe that if it were beneficial for a delicate child to be exposed to out-of-door temperatures it would be of some benefit to the average child to sit in a room which was not overheated. The open-air school of the first decade of the century had a powerful influence upon the school housing, and the school and home feeding, of a very large proportion of all children in the past decade." As for rest periods, the progressive schools are beginning to provide these for all students. The Los Angeles County, California, course of study definitely states: "The school program should be such as to avoid the accumulation of fatigue. A rest period should be provided during the school day for every boy and girl."

To the little penny Christmas Seal, sold each year to finance the work of the National Tuberculosis Association and its 2,000 affiliated associations, is due much of the credit for this advance in health knowledge. This year the "Little Red" forms the design of the Christmas Seal in celebration of that tiny sanatorium's 50th birthday and in commemoration of the measureless contribution it has made to the health and happiness of the children of the United States.

LOUISE STRACHAN.

## SURVEY OF THE FIELD

Two broadcasts in which philosophical topics will be discussed in popular form have been arranged in connection with the tenth annual meeting of the American Catholic Philosophical Association to be held at the down-town school of DePaul University, Chicago, December 27 and 28, the Rev. Dr. Charles A. Hart of the Catholic University of America, secretary of the Association, announced. The Rev. Dom Francis Augustine Walsh, O.S.B., of the Catholic University of America, president of the Association, will speak on "Philosophy in Everyday Life" in one of these programs. This will be broadcast on the evening of December 28. In the other broadcast, on the evening of December 26, Dr. Hart will speak on "The Meaning of the New Scholastic Philosophy." Both programs will be broadcast over facilities of the National Broadcasting Company from Chicago. . . . In recognition of his writings and activities for the promotion of international justice and world peace, the Rev. Dr. Donald Alexander MacLean, associate professor of Philosophy specializing in Politics and Social Ethics at the Catholic University of America, and professor of International Relations at Trinity College, has been elected to titular membership in the *Academie Diplomatique Internationale*. . . . Sisters of St. Joseph of Carondelet, meeting at an educational conference in St. Louis discussed, as their principal theme, the Order's centenary, which will occur in 1936. Other topics discussed at the conference were standardization, Catholic Action, liturgy, and liturgical music. Mother Antonia, of the College of St. Catherine, St. Paul, Minn., and the whole board of officers were reelected for another term. . . . A fund of \$1,500 for the establishment and maintenance of a free dental clinic in St. Charles Borromeo parochial school, Providence, R. I., was bequeathed in the will of Louis M. Tetreau, recently probated. . . . The \$10,000,000 St. Mary of the Lake Seminary, the final building of which has just been dedicated, has been completed well in advance of the time expected, His Eminence George Cardinal Mundelein, Archbishop of Chicago, declared in the course of his address at the ceremonies. Fourteen years ago, His Eminence pointed out, the seminary "seemed an audacious rather than an ambitious undertaking." The building just dedicated is the Mundelein Auditorium. The Cardinal revealed that 350 priests have been trained

at the seminary to date. . . . Many Catholic institutions of higher learning are included among those colleges and universities designated for allotments of Federal Emergency Relief Administration funds to aid needy students, according to an announcement by Harry L. Hopkins, Administrator, last month. The figures, according to the announcement, are based on the total enrollment of students as of October 15, 1933, and are preliminary to and involve a monthly allotment of \$1,414,940 by the FERA to the State Emergency Relief Administrations, which, in turn, transfer the funds to each institution participating in the program. . . . A committee composed of representatives of St. Francis College, Loretto, Pa., under the supervision of Professor John Mazzola, has just conducted an educational survey of the public schools of the Cresson and the Ebensburg districts at the request of the commission for the study of educational problems of the Pennsylvania Department of Public Education. The commission is at present conducting a statewide survey about "Oncoming Youth." According to a statement of the commission, the survey is being made with 30,000 children so distributed as to represent fairly the entire State, both geographically and socially. The individuals under observation are divided into two groups: one comprising students who were enrolled in the sixth grade in the scholastic year of 1926-27 and the other students of the same grade who were enrolled in the scholastic year of 1928-29. . . . His Eminence William Cardinal O'Connell, Archbishop of Boston, received the honorary degree, Doctor of Laws, from the Catholic University of America Wednesday evening, November 14, in the presence of members of the hierarchy from all parts of the United States, the Attorney General of the United States representing President Roosevelt, a large representation of the diplomatic corps, distinguished Government officials, and several thousand others. It was part of a national observance of the fiftieth anniversary of the ordination of His Eminence, who is also Chairman of the Board of Trustees of the University. Earlier in the day, Cardinal O'Connell was guest of honor at a luncheon, at which he received from the bishops of the United States a golden chalice and a parchment scroll bearing their expressions of esteem and their signatures. Following the academic convocation, Cardinal O'Connell, assisted by His Eminence Patrick Cardinal Hayes, Arch-



bishop of New York, and the Most Rev. Michael J. Curley, Archbishop of Baltimore and Chancellor of the University, received the guests in the Great Hall of the Mullen Library. . . . The Executive Committee of the College Department of the National Catholic Educational Association will hold its winter meeting in Atlanta, Ga., on January 16, the day before the meeting of the Association of American Colleges in the same city. At their meeting the Executive Committee will receive preliminary reports from four committees that were appointed to study the more important problems involved in Catholic college education. These committees are: Committee on Educational Policy and Program; Committee on College Accreditation; Committee on Organization; Committee on the Financing of the Catholic College. . . . With this season, Washington can boast a Children's Theatre of its own, so much have the plays come to be a part of the city's life. The Women's International League, Washington sponsor for the series, cooperates with schools and all agencies for child education and welfare to bring the plays within the reach of all. On Saturday morning, December 8th, 10:30 o'clock, the second play of the series, "Nobody's Girl," will be given at the National Theatre, Washington. This play is translated from the French and is produced for the first time in response to popular demand. Friday, December the 28th, will be the Christmas offering, "Dick Whittington and His Cat." Subscription orders, Women's International League, 532 17th Street, N. W., Washington, D. C. . . . The second edition of Webster's New International Dictionary is an entirely new creation upon which the editors and their staff of 262 experts and specialists have been working for the past ten years. Catholic teachers will be interested in the fact that two members of the faculty of the Catholic University of America are special editors of the new dictionary. Rev. Patrick J. Healy, S.T.D., Professor of Church History, has edited the terms pertaining to Catholic Religion, and Joseph Dunn, Ph.D., was assigned to Celtic terms. . . . The Diocese of Fort Wayne has adopted the entire Stull-Hatch Series of Geographies. The Diocese of Green Bay has adopted the two upper books co-basally and the Diocese of Erie is recommending the Stull-Hatch Series above other geographies. The Allyn and Bacon firm is to be congratulated in publishing such splendid geography texts.

## REVIEWS AND NOTICES

**How To Teach the Catechism.** Vol. I for Grades I-III. Pp. vii + 228. Vol. II for Grades IV-VI. Pp. x + 313. Vol. III for Grades VII-VIII. Pp. vii + 334. By Rt. Rev. Msgr. M. A. Schumacher, M.A. New York: Benziger Brothers.

These three volumes should lighten the work of all who are teaching religion in our elementary schools. The author aimed "to take the catechism out of the realm of parrot-like repetition of answers and make a living thing out of it," and hence offers an eight-year course of graded work—with a plan not merely for every year but every month of the eight years with the amplifications and explanations of all the matter treated. The sequence followed is that of the Ecclesiastical Year, but by means of "cycling" programs the teacher can easily adapt the material to her own requirements. The author has well arranged his work units to coincide with each month's work.

As to method, each lesson opens with a practice in keeping with the lesson of the feast, suitable prayers or poems are to be memorized, the question and answer of the Baltimore Catechism are given with an explanation of terms, accompanied by suggestions for graphic illustrations and other pedagogical aids. Related Bible History is then taken up and explained together with the moral application. In short, the books are intended to serve as self-sufficing handbooks for the teacher of religion.

The reader will soon discover the usefulness of the books. For instance, many a teacher of the primary grades will be cheered when she is told on page 11 of Vol. II, not to attempt the impossible in explaining to tots how many Persons are in God. Again, on page 12, the teacher is given a list of analogies and illustrations that will prove helpful in explaining the mystery of the Trinity. The author does not scorn homely illustrations to make abstruse matters clear. Thus, on page 189 of the same volume, to explain temporal punishment, he tells us about Tommy who carelessly tore his trousers, and who is therefore faced with two facts: torn trousers and a punishment from his father. Teachers would do well to learn from the author how to use concrete illustrations for making Catholic doctrine clear. The illustrations of the Seventh Commandment on page 91 of Vol. III are a case in point.

While we commend the work to all teachers of religion, we expect that the critical reader will occasionally disagree with the author. Many teachers will not wish to give their pupils the author's account of the Holy House of Loretto (Vol. III, p. 130). It is true, the author does not vouch for the reliability of the facts as narrated. But is it sufficient to tell the children, "Pious belief has it"? Many readers, too, will question the wisdom of the rules laid down on page 79 of Vol. III for the reading of seventh-grade children: "Girls should stick to novels by Catholic authors; both girls and boys should now take an interest in the higher class of fiction. . . . If the boy must have magazines, he should stick to those dealing with baseball, football, and other sports."

FELIX M. KIRSCH, O.M.CAP.

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**A Short History of Modern Europe from 1789 to the Present Day**, by D. M. Ketelbey. Clarendon Press, Oxford: 1934. Pp. 319.

Mr. Ketelbey, formerly head of the department of history at St. Leonard's School, St. Andrews, has written a serviceable, fair, compact, and readable account of European history since the French Revolution for British schools and pupils reading toward the School Certificate or Matriculation Standard. While this brief survey would not be satisfactory as a textbook in American schools, it might well be listed for assigned readings. Provided with maps, lists of rulers, genealogies of the chief ruling families, a diary of the Great War, and a synopsis of events, this text is less detailed than most American books, more mature in treatment, more philosophical, and more detached in tone. Europe is obviously nearer the British schoolboy, and apparently the British schoolboy is better read, more soundly trained, and more severely disciplined than his American counterpart. At any rate, the master gives a good deal of social and economic material in solution and feels that he can speak of treaties, conventions, constitutions and the like without defining and analyzing each one. The chapter on "International Relations and Weltpolitik, 1817-1914" would be beyond most American high school boys. One misses the bibliographies of our American textbooks, but hardly the ridiculous "yes and no questions" and

some of the aids and questions at the end of our chapters which seem to be intended to save the students and to preserve the teachers from thinking.

RICHARD J. PURCELL.

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#### *Educational*

Crawford, John Raymond, Ph.D., and Kirkpatrick, James Earl, Ph.D.: *Research Studies in Educational Measurements I*, University of Iowa Studies. Iowa City, Iowa: University of Iowa. Pp. 68.

Fletcher, John Madison: *Psychology in Education*. Garden City, New York: Doubleday, Doran & Co. Inc. Pp. xx + 524. Price, \$2.50.

*Fraternidad Hispana*. New York: Fordham University. Pp. 80.

Institute of International Education: *Fifteenth Annual Report of the Director*. New York: Institute of International Education, 2 West 45th St. Pp. 47.

*Le Rayon Du Cercle Français*. New York: Fordham University. Pp. 79.

Poulett, Dom Charles. Translated by Rev. Sidney A. Raemers, M.A., Ph.D.: *A History of the Catholic Church*, Volume I. St. Louis: B. Herder Book Co. Pp. xxxiv + 769. Price, \$5.00.

Swift, Fletcher Harper: *European Policies of Financing Public Educational Institutions: II Czechoslovakia; III Austria*. Berkeley, Calif.: University of California Press. Pp. 250; 343.

U. S. Office of Education: *The Development of Social Intelligence Through Part-Time Education*. Washington, D. C.: U. S. Government Printing Office. Pp. 67. Price, \$0.10.

#### *Textbooks*

Berry, Lillian Gay: *Proficiency Tests and Workbook for Second Year Latin*. New York: Silver, Burdett and Company. Pp. 142. Price, \$0.56.

Brueckner, Leo J. and Others: *How We Use Numbers*. Philadelphia: The John C. Winston Company. Pp. 188.

Calvert, Maude Richman: *The New First Course in Home Making*. Atlanta, Ga.: Turner E. Smith Company. Pp. xiii + 507.

Carr, Wilbert Lester, Hadzsits, George Depue, and Wedeck, Harry E.: *The Living Language*. A Second Latin Book. Boston: D. C. Heath and Company. Pp. xvi + 639. Price, \$1.80.

Clark, David Lee, Ph.D., Ware, Lois, Ph.D., and Harrell, Carrie Belle: *Corrective English*. A Workbook. Book Two. Philadelphia: The John C. Winston Company. Pp. 138.

Cowley, Elizabeth Buchanan, Ph.D.: *Solid Geometry*. New York: Silver, Burdett and Company. Pp. x + 230. Price, \$1.28.

Daughters of Charity, Emmitsburg, Md.: *The Blue Book of Medal Stories*. *The Rose Book of Medal Stories*. Rainbow Edition. Racine, Wis.: Whitman Publishing Company. Pp. 140 each.

Dougherty, Rev. John C.: *Outlines of Bible Study*. New York: The Bruce Publishing Company. Pp. xi + 212. Price, \$1.80.

French, John C., and Wheeler, Paul Mowbray: *Practice Work in College English*. New York: American Book Company. Pp. 235.

Gehres, Ethel Maltby: *Wag—a Friendly Dog*. A Pre-Primer. Photographs from life. Philadelphia: The John C. Winston Company. Pp. 46.

Greenberg, Jacob: *Le Français Vivant*. Garden City, New York: Doubleday, Doran and Co. Pp. xii + 210. Price, \$1.00.

Holzwarth, Charles H., Ph.D., and Price, Wilham R., Ph.D.: *First-Year French*. New York: D. C. Heath and Company. Pp. xi + 443. Price, \$1.56.

Howard, Russell S.: *Units in Chemistry*. New York: Henry Holt and Company. Pp. lxviii + 756.

Kirkpatrick, Edwin A.: *Mental Hygiene for Effective Living*. New York: D. Appleton-Century Company. Pp. viii + 387. Price, \$2.25.

Lebert, Eugene M., Ph.D., and Michell, Robert B., Ph.D.: *A French Grammar*. New York: Prentice-Hall, Inc. Pp. xxv + 497. Price, \$1.90.

Lemon, Harvey Brace: *From Galileo to Cosmic Rays*. A New Look at Physics. Chicago: The University of Chicago Press. Pp. xv + 450. Price, \$3.75.

Myers, Garry Cleveland, Ph.D.: *I Am Growing Up*. Book I, Conduct. Book II, Manners. Columbus, Ohio: School and College Service. Pp. 48 each.



Ross, E. J.: *Rudiments of Sociology*. New York: The Bruce Publishing Company. Pp. xiv + 303.

Russo, Joseph Louis, Ph.D.: *Nel Paese Del Sole*. Italian Readings for Beginners. Boston: D. C. Heath and Company. Pp. xiii + 267. Price, \$1.36.

Schorsch, Rev. P. A., C.M., Ph.D., and Schorsch, Sister M. Dolores, O.S.B., A.M.: *Jesus the Christ Child*. Book One, Workbook; *Jesus the Redeemer*. Book Two, A Course in Religion for the Elementary School. With Teachers' Guide Books. Chicago: Archdiocese of Chicago School Board, 755 N. State Street. Pp. 120; 124.

Weisinger, Nina Lee, and Johnston, Marjorie C.: *Los Otros Americanos*. Garden City, New York: Doubleday, Doran and Co., Inc. Pp. xv + 247. Price, \$1.00.

Wynn, William T.: *Grammar Essentials*. Atlanta, Ga.: Turner E. Smith and Co. Pp. 209.

Yowell, Stella: *Robert's School*. Chicago: Wheeler Publishing Co. Pp. 124. Price, \$0.60.

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Berberich, William A. Translated by Rev. Laurence P. Emery, M.A.: *Seeing God*. A Manual of Spiritual Readings. New York: Benzinger Brothers. Pp. 454. Price, \$3.00.

Castel, Rev. E. C. M. Translated by Rev. Basil Stegmann, O.S.B.: *Rose of China* (Marie-Therese Wang). New York: Benziger Brothers. Pp. x + 131. Price, \$1.50.

*Catholic Evidence Training Outlines*. Compiled by Maisie Ward and F. J. Sheed. New York: Sheed and Ward, Inc. Pp. 336. Price, \$1.00.

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Démurger, Abbé. Translated by Rev. James W. Kennedy: *God and His Infinite Perfections*. New York: Benziger Brothers. Pp. xxi + 284. Price, \$2.75.

Elliott, Maud Howe: *My Cousin—F. Marion Crawford*. New York: The Macmillan Company. Pp. 318. Price, \$2.50.

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Patrick, Mary Mills: *A Bosphorus Adventure*. A History of Istanbul Woman's College, 1871-1924. Stanford University, Calif.: Stanford University Press. Pp ix + 284. Price, \$2.25.

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Gales, Rev. L. A.: *The Best Gift*. Mass Prayers for God's Children. St. Paul, Minn.: Catechetical Guild. Pp. 48. Price, \$0.07.

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